Volume LVII CHICAGO, MAY 31, 1906 Number 14

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

MOTHER BICKERDYKE, THE CUP BEARER.

TO THE VETERANS OF THE G. A. R.

With the first of July UNITY will begin the publication of a series of articles by Mrs. Florence S. Kellogg, of Fay, Kan., on "MOTHER BICKERDYKE AS I KNEW HER." The articles will run through the six months following.

Mrs. Kellogg was neighbor to Mother Bickerdyke during her Kansas residence and was selected by the great-hearted nurse to write her biography. In these articles Mrs. Kellogg has displayed a diligence and insight worthy the subject. She throws much light on the remarkable years that followed the war, which shows that Mother Bickerdyke was never mustered out of service.

In order that all the old soldiers may have a chance to read this NEW LIFE of their old friend and nurse, the publishers will send UNITY to any OLD SOLDIER for a year for half the subscription rate, viz., one dollar, or for six months, from July first to January first, for fifty cents.. Any old soldier wishing to take advantage of this offer will receive UNITY from the time the subscription is received, i. e., any subscription anticipating, the numbers previous to July first will be sent free.

The Senior Editor of UNITY, himself a veteran and one of "MOTHER BICKERDYKE'S BOYS," would fain touch elbows with his comrades in this fashion. OLD GUARD "FALL IN!"

Pass along the word and send your subscriptions to Unity Publishing Company, Abraham Lincoln Centre, Chicago.

CONTENTS

Notes 243
Washington, New York, Boston, Rochester 245
The Daisy—*Chaucer* 246
THE PULPIT—
Forward Movements in Religion—JENKIN LLOYD JONES 247
THE STUDY TABLE—
The Study of Religion—W. C. C. 250
Notes—E. P. Powell 250
Books Received 250
The Fairest Flowers—*Rev. James T. Bixby* 250
Chicago Institute of Social Science 251
THE CONGRESS—
The Congress Meetings—C. A. O. 251
At First Christian Church 252
Suggestive Messages 252
THE WATCH TOWER—T. D. B. 253
THE HOME—
Helps to High Living 254
Almost Beyond Endurance—*James Whitcomb Riley* 254
The Roman Cena at Lewis Institute—*J. R. N.* 254
Place Boys on Their Honor—*Co-operation* 254
THE FIELD—
A Congress Broadside 255
Foreign Notes—M. E. H. 255

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII. THURSDAY, MAY 31, 1906 NUMBER 14

It is far more important that one's life should be perceived than that it should be transformed; for no sooner has it been perceived, than it transforms itself of its own accord. —Maeterlinck.

Judge Julian Mack, of Chicago, in his opening address before the National Conference of Jewish Charities, of which he is president, spoke the word of progressive wisdom when he said:

"Though we undertake our self-imposed tasks gladly, aye, proudly, we shall not be the less active in all unsectarian or joint-sectarian work. We shall welcome and join in every philanthropic union. * * * For many of our aims are common to all Americans."

Mary McDowell has been saying that "Everybody works but father" is serious history, not the refrain of a humorous song, and that the "father" is not at work because women and children have crowded him out by doing the work cheaper. Well may Congress pass the bill now under consideration that appropriates $300,000 for the purpose of "investigating the industrial, social, moral, educational and physical condition of women and children workers." Let the $10,000,000 battleship in imitation of the clumsy "Dreadnaught" wait a while that the interests of the overworked, underpaid women and children may be considered.

"Experiments on the sub-human. Are they justifiable?" This is the last leaflet of the International Ethical Educational Society, published at Portland, Ore., just at hand. It is one more searching analysis of the painful subject of vivisection. It is full of critical and technical facts which go to rebuke the flippant experimentation in sub-human realms on the theory that such experimentation may contribute to the amelioration of human suffering. Certainly no one looking over these pages can avoid the exclamation, "Let not fools rush in where angels fear to tread!" Let not wanton hand or idle curiosity play with the sanctities of life, which are not limited to the human realm.

We are in receipt of a package of publications from the hand of the Illinois Audubon Society, consisting of the annual report of the national society for 1905, with leaflets on the American goldfinch, the cardinal bird and the ostrich, with some pretty bird pictures and No. 28 of the London publications of the society for the protection of birds. This has for a frontispiece a reproduction of a painting by G. F. Watts. It shows a beautiful angel covering its face with horror before an altar covered with bird wings—a subject worthy the great artist. When the picture was first exhibited in 1899 under the title was inscribed a dedication: "To all who love the beautiful and mourn over the senseless and cruel destruction of bird life and beauty." Would that the thousands of children who belong more or less directly to the UNITY circle, particularly the girl children, might be made familiar with the picture of the "Shuddering Angel." Why not send to Miss Mary Drummond, 208 West street, Wheaton, Ill., the dollar that would make you or your daughter an annual member of the society and bring to you the publications which have just held the attention of the hurried editor.

An interesting article in the *Cambrian* for May enumerates the Welsh rural industries that have passed or are passing out of existence. In the days of the grandfathers broommaking was an important rural industry and it was a common sight to see donkey carts loaded with these brooms. Implement-making—plows, pitchforks, hatchets, bill hooks—came from the country blacksmith and carpenter shops. Wood carving was a fireside industry. Spoons, ladles, bowls and wooden shoes were products of the jack knife. Quilting, weaving and knitting and the attendant carding and spinning were fireside industries, home-making accomplishments. All these hand activities are gone or going even in Wales. To the American men and women they are even lost arts. What is there to take their place? There are as many working hours in the day, and work is as great a necessity, and certainly in every department is as strenuous. Does it bring the old equivalent in the way of self-respect, pride and pleasure in skill? Is the joy of life, fireside contentment and home circle devoutness conserved, or are Bible-reading, psalm-singing and sabbath-fostering conversation also to be classed among the obsolete rural industries?

UNITY wishes *bon voyage* to Dr. and Mrs. E. G. Hirsch, who are now on the broad Atlantic in search of rest and for the Doctor fresh listeners. Dr. Hirsch's last address outside his own Temple before sailing was under the auspices of the Congress of Religion, noticed elsewhere. His word to his own people on Sunday morning, the 20th inst., was a prophetic one concerning the future of the society which he has served so faithfully for over a quarter of a century. The present temple of the Sinai congregation, beautiful as it is, is misplaced and inadequate, and the work of building the new home will be taken up on his return in the fall and we trust will be speedily pushed to a com-

pletion, that one more "Centre" may be realized towards which all the legitimate wants of man may be directed and from which all helpfulness will radiate. This is Dr. Hirsch's own interpretation of his hopes:

The old notion that a church must be simply an auditorium, with meeting rooms and a study, will be discarded. A church should provide every means possible to interest and amuse people in all things that tend toward the higher life, so that they may be kept from degrading amusements and all those things that debase life.

"We shall have an auditorium where lectures can be given with all the necessary demonstrations of a scientific character, and where, moreover, concerts and theatricals can be presented. We shall have billiard rooms, smoking rooms, a hall for meetings and even for dances. I would like a gymnasium and a swimming pool, facilities for a university extension course, a library to which any person may come, a bowling alley and, indeed, all features that can be devised to entertain and instruct without degrading.

"Moreover, we shall have a department where the individual can work at some handicraft. Ruskin and William Morris, the great English poet, held and held rightly that something is lacking in the makeup of a person who does not know how to make beautiful objects by working with tools.

"A Jewish rabbi is not a priest. He is a layman, but he is a minister. It is his duty to minister to all the needs of his people, and this I intend to do. The details of the financing of the plan have not been entered upon, but the Sinai congregation's affairs are so handled by able men that we shall not be troubled in securing all the money necessary."

Our Best Words for May has reached us through the unusual tribulations which necessitated a postage stamp on the wrapper. *Our Best Words* has never been characterized by elegant printing, sumptuous paper and such other attractions as belong to a paper of wide circulation with popular message or absence of message. But for twenty-six years it has been a paper with a message, instinct with ethical and religious import; a paper charged with originality and the advocacy of vital reforms. It has been the furthest removed from that class of journalism that represents selfish schemes and individual or local interests, although its editor, Jasper Douthit, has been a man profoundly interested in his propaganda, which needs and has a right to have localized interest and a center to its influence. By a strange misapplication of a well-meaning law this innocent little sheet, this earnest advocate of temperance, righteousness and judgment to come, has been denied the privileges of "second-class matter"—i. e., the postoffice department has refused to transmit it at the usual bulk rates for regular periodicals—and it has been able to reach its subscribers only by the fixing of a one-cent postage stamp to each wrapper, which in this case is practically prohibitive. The editor has heroically kept the flag a-flying and *Our Best Words* has reached its readers intermittently in the interim. If there ever was an earnest man with a message, our friend and brother, Jasper Douthit, of Shelbyville, Ill., is one of them. And if ever there was a miscarriage of justice in postal legislation and regulation, this denial of second-class privileges to *Our Best Words* is such a case, and we are glad to know that Postmaster Cortelyou has asked of Congress the appointment of a commission to inquire into the fitness of existing laws and regulations. Meanwhile we extend to Brother Douthit our congratulations over his heroic struggle and wish that the thousand or more readers of *Our Best Words* would send him the postage stamps necessary to keep the little missionary going.

It is a rash and shallow man who can promptly settle the Crapsey problem and bring in a clear verdict of "Guilty" or "Not guilty"! No man can make a simple problem out of so complex a situation without doing violence to conscience as well as to judgment. On the one hand is an earnest man, a beloved pastor, a trusted citizen, enmeshed not only in the affections, privileges and duties involved in such a situation but enmeshed also in sacred and helpful traditions reaching back not only through his own culture and growth but through the long heredity that has made him what he is. There never has been a time in his conscious existence when there was a violent change in his thought and word; never a time when a break or a bolt would not do violence to vascular tissue, personal and social. In short, it has always been an evolution and never a revolution, and the growth of this man and his parish has been paralleled by thousands of similar growths. He is still a representative man inside of the Episcopal church, and his case is a typical case. On the other hand, here is the definite creed, the unquestioned rubric, the support of which is demanded by his ordination vows. To the literalist, the dogmatist, the priest and the logician it is perfectly clear that the Rochester rector has forfeited his right to a membership in the Episcopal church. But to the poet, who recognizes that all words are symbols, more or less inadequate counters of thought; to the psychologist, who recognizes the fundamentals of religion that go deeper than the intellectual foundations; to the sociologist, who recognizes the fragmentary character of every individual, the potency of the corporate "we," of which the individual "I" is but a fraction, and to the student of the new ethics, that recognizes the complexities of life and the paradoxes that confuse the conscience when two rights present themselves without revealing the reconciliation, it is not so clear. Indeed, the whole issue is changed, the result of which is that these two honest parties are so far apart that they have no common language; they cannot understand one another and are in danger of using hard words where gentle speech is due. There was a time when emigration or expulsion was the only possible solution of the Crapsey problem. There will come a time when no one will question the Episcopacy of such men as Rev. Dr. Crapsey, who is the spiritual descendant of his broad-church fore-elders—Stanley, Farrar, Phillips Brooks and others—and is today own brother to the great masters of the higher criticism on both sides of the water. Whichever way it is settled, just now there will be violence done to logic and to love, because it is not one horn of the dilemma or the other but both horns. The Episcopal church, like all other creed-

based churches, must sooner or later make room for such men and movements as are represented by Dr. Crapsey. If it expels him now it will take him back later on.

Washington, New York, Boston, Rochester

Anniversary week in Boston always tugs at the heart of the friend of the free things in religion. This is a Holy Week for those to whom Emerson, Channing, Parker, O. B. Frothingham, Lydia Maria Child and Ednah D. Cheney are temple names.

This year the Senior Editor yielded to the attraction from without and the pressure from within and went up to the Holy City with his offering, and he took the long way around in order to make the pilgrimage more restful, memorable and useful.

Leaving Chicago on Sunday afternoon, May 20, just after introducing Professor Southwick of Boston to a goodly audience at the Abraham Lincoln Centre, to whom this head of the Emerson School of Oratory interpreted in what was reported a masterful manner, "Herod," the subtle, winning, prophetic drama of Stephen Phillips. At daylight on Monday morning he was at Pittsburg and there was the whole long day among the hills. There may be in America more continuous glory, more besetting charm, greater variety in hill and dale, of rock and water, of ruggedness and soft moulded beauty than that offered by the Baltimore & Ohio on a sun clear day in the latter part of May between Pittsburg and Washington, but if so I know not where to find it. Tuesday was spent in the unfamiliar task of lobbying. Senators and representatives, individually and collectively, were interviewed and solicited on behalf of an "Act" that will right a wrong that has hung forty years over a brave, self-denying private soldier. Twice the senate has corrected the record, but for many years justice has been entangled in the details of the house, and still it lags, but still we hope that a republic is not necessarily ungrateful, even to its humblest citizen.

But imperative as was this previous engagement, there was a crack o' time to take a peep at the Corcoran Gallery and the Congressional Library, where, perhaps, American art may be seen at its highest. Of course in the library the unexpected happened. The first man we ran against was one of the "boys" of All Souls in Chicago. His vocation during the daytime is in the pension office; his avocation in the evening is digging away at Hegel and his associates in the public library, and the world may hear of him some day. The next man stumbled upon was Prof. James K. Hosmer, so long librarian of the public library at Minneapolis, now in possession of an "alcove" in the congressional library, where for a year or more he has been at work on a two-volume history of the civil war. Another All Souls boy we found at the head of the card room in the library, for whom Washington is altogether satisfying, with the sole exception of the fact that it is so far away from the Abraham Lincoln Centre.

A night ride brought us to New York. Wednesday was spent under the guidance of Richard Lloyd Jones, one of the editors of *Collier's Weekly* and the secretary of the Lincoln Farm Association, in studying these institutions and finding how the admirably planned publishing house with its up-to-date equipments and immense output made the Lincoln Farm Association possible, for it was the enterprise and patriotism making common cause with the prosperity of the Colliers, father and son, which secured the title of the Farm and turned the same over to the present incorporation, to hold it in trust forever for the American public. This association was organized in *Collier's* office, although it now occupies a suite of four rooms by itself and keeps an office staff of two directors, four or more stenographers, with the complement of messenger boys all its own. The association is working on long lines. The stream of money is continuous and is destined to grow. Charles Mackay, the treasurer, has set the stake of the association high. He looks eventually for half a million dollars or more with which to worthily equip and to perpetually endow the national shrine in Kentucky. At present all the energies of the office are directed towards securing the adult membership on the twenty-five cent to twenty-five dollar basis. Later along the movement for the nimble nickel of the school children of America will be launched in such a way that no Lincoln-loving boy or girl will be forgotten or slighted. Just now the office is busy making arrangements for the return of the logs which constituted the original cabin. This cabin was set up at the exposition at Nashville and perhaps elsewhere. The logs have been safely stored for several years in the basement of a New York residence. The L. F. A. have recently secured possession of them and the great trunk railroad lines vie with each other for the honor of transporting the relics back to Kentucky. Arrangements are already well under way. The governor of Kentucky has detailed a military guard of honor to accompany the same. The train will run on special schedule and will halt at the principal towns along the way, where they will be welcomed by the school children with fitting music, song, parade and oratory.

Thursday morning early we were in Boston and the hand-shaking, speaking and banqueting began promptly. In thirty-six hours there were three banquets and five addresses and speeches accomplished. On Thursday noon it was the alumni dinner of the Meadville Theological School, over which Professor Barber graciously presided. President Southwick, Professor Cohen, Rev. Mr. Eels and the editor of UNITY were among the speakers. In the evening at 7:30 o'clock the hospitable South Congregational church was filled with an earnest and enthusiastic audience of young people and their representatives, such as would befit the audience room that for so many

years has echoed the voice of Edward Everett Hale, whose great contribution to American life reached its climax in the immortal and inspiring invitation of religion:

> "Look up and not down;
> Look out and not in;
> Look forward and not back,
> And lend a hand."

This was the annual event of the Young People's Religious Union, to address which was the central object of the editor's pilgrimage. There was a word of fellowship and greeting from the Y. P. R. U. of the Universalists of America and from the young people's guilds in connection with the Unitarian churches of England, followed by the address on "Youth's Commission" by the man from Chicago. On Friday morning at 10 o'clock the address on "Forward Movements in Religion" before the Free Religious Association in the Parker Memorial building, which is printed in this week's UNITY, was given. A carriage at the door sped the speaker across the city in time to address the annual meeting of the Unitarian Sunday School Society at King's chapel. The venerable surroundings were consecrated once more by a large audience of earnest men and women lending themselves to the consideration of the most vital of topics,—the ethical and spiritual education and training of the young.

Now it was time to hurry back to the Parker Memorial, where the tables were already set for the annual banquet of the Free Religious Association. This festival was the thirty-ninth annual event of the kind. Around the board of this association have been heard the most prophetic voices of America on the most prophetic subjects,—Emerson, Frothingham, Abbott, Potter, Chadwick, Ednah D. Cheney, Mary A. Livermore and many more saints and sages who have gone before. The attendance and interest would seem to indicate that the apostolic line is not broken, certainly that the work of the association is not yet finished. Mr. Cummings, the colleague of Edward Everett Hale, presided, but by his side sat the presiding genius of the occasion, the very venerable Colonel Higginson, whose voice rang as clear and whose sentences were as musical and oracular as ever. Mrs. Edwin D. Mead, E. C. Towne, Clay Macaulay, Rabbi J. H. Landau, C. W. Wendte and the editor of UNITY were among the speakers that followed.

It was 5 o'clock when the dinner was over and it was time to go to Tremont Temple, for the crowning event of the Unitarian year was to begin at six. Here the great hall was filled with tables—a thousand plates or more—to which the Unitarian ministers of America and their wives were invited. The galleries were soon filled with the laity, who, though they might not eat, rejoiced in the privilege of listening. It is a poor year for the Unitarians that cannot offer at least a governor for toastmaster. The incumbent, Governor Guild, was on hand this year, and the Rev. John Wood, of Birmingham, England, and the Very Rev. Charles G. Ames were among the speakers. The latter, in the clarity of his eighty years, was as oracular as ever; gentle, strong, earnest, playful, winning and convincing. The Unitarianism that can ripen such men as Edward Everett Hale and Charles G. Ames is a factor of American life to be respected and fostered.

This third banquet over, the ever vigilant, skillful chaperon furnished by the Y. P. R. U., the Rev. Albert Clark, the worthy son of a Meadville classmate of the editor, saw the editor snugly in his sleeping car, and at 11 o'clock he was off for Rochester.

Here ye editor stayed from 5 o'clock Saturday to 5 o'clock Sunday. There was a sermon in the pulpit, a talk at the Sunday School, three meals at the benignant home table and a conference and a communion with the Gannetts. But of these we must not write; it is too much in the family. The nearest and dearest things are not for public eyes or ears.

Enough that at 8 o'clock on Monday morning the editor was again on duty, rejoicing in the good work that went on during his absence, perhaps all the better for his absence; seeing for the first time the admirable program for the coming meetings of the Congress of Religion which had come into shape under the hand of Mr. Osborne, hearing of the admirable beginning made at the K. A. M. Temple on Sunday evening, May 20, and at the First Christian Church on the 27th, which will be reported by another, and looking forward with hopefulness for a successful realization of the unique program during the week beginning June 3.

Come in, friends, from the country. Turn out, you city people. Listen, hear and help in this high congress. It is preëminently in the line of the next thing to do in religion. It calls upon those of different creeds and opposing doctrines to cease their disputes and foster their harmonies, and in their common tasks find a new inspiration. Come to the Congress!

The Daisy

> Of all the floures in the mede,
> Than love I most these floures white and rede,
> Such that men callen daisies in our town;
> To hem I have so great affection,
> As I said erst, when comen is the May,
> That in my bedale there daweth me no day
> *That I nam up and walking in the mede
> To seene this flour ayenst the Sunne sprede,
> Whan it up riseth early by the morrow,
> That blissful sight softeneth all my sorrow,
> So glad am I, whan that I have the presence
> Of it, to done it all reverence,
> And ever I love it, and ever ylike newe,
> And ever shall, till that mine herte die
> All swere I not, of this I will not lie.
>
> —*Chaucer.*

*I am not.

> Round and round the old world goes;
> Ain't she hard to beat?
> Gives a thorn with every rose,
> But every rose is sweet.
>
> —*Frank L. Stanton.*

THE PULPIT

Forward Movements in Religion

A PAPER DELIVERED BEFORE THE FREE RELIGIOUS ASSOCIATION, BOSTON, MAY 25, 1906, BY JENKIN LLOYD JONES.

Truth for authority, not authority for truth.—Lucretia Mott.

All progress is the result of the struggle for freedom. Growth is the result of a quest for liberty. Tyranny is always a retardent. It is a conservative force; it holds down; it holds back. In trying to make stationary, it makes for death. Biologists tell us that life began in the water, but in its superabundant energy it reached the land and found a way to travel thereon. The same struggle for freedom developed the fin into the wing and the one individual was at home in the water, on land and in the air. One by one the individual succeeded in overcoming obstacles. By developing body or mind, by weapons or by wit, it mastered its surroundings, overcame its obstacles. When these obstacles were too much for the individual there was combination, and community life secured liberty beyond the reach of the individual. Human society was the result of such combination. Families became tribes; tribes grew into states, kings were born, because this push for liberty was an irregular one. In the race for life, some outreached others. The brute had the start of the man. The claw antedates the hand. The club was a more efficient argument than reason. Time was when might and not right controlled communal life. Then the king, for want of understanding, misread his warrant and undertook to found a permanent throne on passing foundations. He was aided in this attempt by the native fear of the weak in the presence of the strong; the consciousness of the finite of limitations, and the consequent dread, awe, or love, as case might be, of every manifestation of power or suggestions of omnipotence.

On such lines as these the king clothed himself with divine pretensions and his subjects paid him the homage and tribute fitting to gods or the legally appointed representatives of the same. His word became law; his wish became authoritative. The divine presumption proved benignant for a time. The royal sway developed security, the conveniences, and the growths incident thereto.

Out of such combinations the thought of a special revelation, a heaven-sent code, grew, and the code was entrusted to divinely appointed guardians. Priests came to be, and the church was developed. What was at first a part of the state became a parallel organization with the state. But the priest, like the king, misread his commission. The sanctities which to him seemed permanent were in fact fluid and passing. Instead of being fundamental they were incidental elements in the upward life of man. The scriptures, like the crook, the crown, the altar and the throne, were born out of the exigencies of the time, they were all expediencies of the march, camp equipments, conveniences, nay, necessities of a moving army, but, like all army equipments, they were portable, destructible, and consequently improvable.

So the state and the church early encountered the old paradox; they were entangled in the old divine confusion; they exemplified the awful mystery, ever new and ever old, of the birth-throe. The sacred veil must be rent over and over again that new life may come, which in turn must grow old and give place to newer.

The sheltering walls of the old homestead, benignant and providential, prove inadequate to the increasing life, and with heart-breaking tears, one by one the children must go forth to lay the foundations of other homesteads, to be in turn outgrown.

The heart yearns for permanence, but it also yearns for freedom. Life would fain rest, but here below it finds no permanent resting place. Slowly but surely there comes into the religious life of man a disillusion. The priest, the creed, the book, the law, the prophet and the sacred writings, under whose authority he has lived, through whose inspiration he has grown, under whose protection he has found shelter, he discovers, soon or late, are themselves subject to the higher authority of truth, of which they are imperfect exponents, temporary conveniences.

Disillusion is a part of the tragic price which souls have ever paid for progress. The sages of the ages have been those who have penetrated into the sanctum sanctorum of the priest and found no sanctities there that were not present in reality or in possibility in front of as well as behind the holy curtains. The philosophers are those who have taken the dimensions of the altars of religion and have found them inadequate. They are too small to hold all the acceptable sacrifices, to minister to all the sacred needs of the soul. The scholar-prophets of modern times are they who have scrutinized the text, parsed the scripture sentences, examined the manuscripts, and found that their revelation as capitalized and emphasized by the creeds, as sanctified by tradition, is at best but a poor human transcript, an imperfect copy, a ragged fragment of the divine original, written in the nature of things, engraved on the rocky tablets of nature, engrossed in the emotions and aspirations, the longings and the judgments of the human heart,—all of which is too great and vast and real to be included in any transcription or to be condensed in any creeds; it is so vast that any apprehension of it is progressive. Truth itself is the divine reality, the thought of God himself, the adequate father and mother of us all.

In the light of these disclosures, the pretensions of popes, bishops, priests, synods and conferences, to be the trustees of the Almighty, the guardians of his truth, come to be mountainous arrogance. The claims of the creeds to be an adequate expression of religious truth, a worthy condition of religious fellowship, become ridiculous and would be humorous were they not fraught with so much agony. The claims of an infallible Bible are unthinkable, and the confidence on the part of any people or race or church that they are the chosen people of God, becomes a conceit unworthy the respect of the thoughtful.

Of necessity churches resting on these implications or springing from them are slowly but surely dying from being found out. They may still boast of increasing membership, parade the statistics of outward growth, the accumulated millions invested in new churches and fresh schemes of propaganda,—all the same, the claims sound hollow; they are dying from the within. It is an open secret that the ministry associated with these churches as a profession is losing ground. Churches have lost their old-time leadership. The statistics of the theological schools of all denominations show that they are sick; their growth does not keep pace with the population or of the figures of education in other directions.

I do not forget that there are many causes that enter into the problem, some of them creditable to the churches. But the fundamental, spiritual cause is found in the lack of liberty in the churches, in the sense of dependence and subservience on the part of

the ministry. Says one college president: "The young man who wants to mould a city's life is usually drawn to some other calling." Says a prominent business man in the widely quoted article of Everett T. Tomlinson in the *World's Work* some months ago: "The office of the ministry swamps the man. The type developed is ordinarily negative." In the same article twenty successful ministers, so-called, offer the lack of freedom as one of the leading causes for the decline of the ministry. College seniors were asked to testify. One of them said: "He would not be labeled, tagged, and put off from the rest of the world."

All this indicates that truth has broken in upon the minds of men and women outside of, below, above and around the claim and the practice of the church. Religion, which is the expression of the higher life of man, the effort of the soul to acquaint itself with eternal things, the attempt to adjust the heart of the finite to the will of the Infinite, as revealed through the growing needs of men and women, the enlarging vision and ever increasing conscience of men and women, is experiencing the old necessity of reincarnation, the agony of new birth, all of which is most hopeful.

The growth of the scientific spirit increases the tyranny of even a modified dogma, renders distasteful the mediaeval survival of the vocabulary of symbolism and the mandatory character of any creed. The churches are kept busy justifying distinctions where no fundamental differences abide, divisions where unity prevails, schisms which shock the ideals and wound the spiritual sympathies where concord and coöperation ought to obtain.

Meanwhile religion has gone on experimenting on new and high lines. Provisional arrangements have been made for the conservation of ethics, the renovation of society and the elevation of man. These for the time being are crowding out the churches on their own chosen fields. The Y. M. C. A.'s, the Y. W. C. A.'s, the W. C. T. U.'s, Chautauqua circles, summer assemblies, civic federations, voters' leagues, industrial unions, women's clubs, men's clubs, social settlements, temperance unions, fraternities of many kinds, are improvisations of the spirit to carry out the behests of conscience, to do the work for which the churches were organized, to occupy the field which the churches assume to control. These represent the forward movements in religion today, and the church must either make common cause with them, combine with them and unify the energies they represent, or get out of the way.

The relation of the church to all these at the present time is anomalous. Organically speaking, these substitutes for the church are at best but temporary expedients; in their very nature they embody the limitations, the exclusions, the assumptions which they condemn in the church.

Organizations aside, waiving questions of names and machinery, the forward movements in religion today represent a great increase of interest in the present life, and less concern for the future life. The truth of the continuity, uniformity and impartiality of law removes the dire apprehensions as to the future, embodied in the old creeds and implied in the old interpretations of God's ways of dealing with men as revealed through priest and text.

By the same token the faith in the improvability of society is immensely increased, the sense of the significance of small acts, the sacredness of every day and the duties belonging thereto is greatly deepened.

The forward movements in religion today are surely shifting the center of interest from speculations about God as an objective, remote Potentate, to the investigation of his will and purpose, as revealed in the nature of man and the character of society. Theological anxieties are giving way to sociological enthusiasms.

In this forward movement we detect two tendencies which ripen into enthusiasms, into commanding passion: One is for more justice and the other is for a wider fraternity. "Fair play" and "all hands around" in the game of life represent the religious fervor and spiritual intensity today,—"fair play" in trade, in commerce, in education, a fair chance for every child, woman and man. And this fair chance can be obtained only by seeing to it that all children are well born and are protected in their rights to a childhood, their rights to a mother, their rights to a father, their rights to a school, and their right to profit not only by the thought of the ages, but by their own thought—free to exercise their own judgment.

The effort to realize this justice in a co-operative way is embodied in the countless organizations, of which I have named but a few. Obstacles in the way of this justice are, again, organized into formidable and stately compacts, many of them clothed with responsibility and power, all the more formidable because interwoven into their warp and woof are the necessities and the amenities of modern life. Their malign power is hidden, eluding the suspicion of friend as of foe, while their benign power is obvious and immediate. All organizations that accentuate class distinctions, that aggravate the tyranny of the shop, that limit the freedom of the employé and segregate the life and interests of the employer, everything that fetters the freedom of mind, that perpetuates antique and outgrown contentions of Deity or of man, everything that hedges about with sanctity the outgrown equipage of the moving army of humanity, making holy impedimenta out of what were once the weapons of the spirit to our fore-elders, is anti-religious and deserves and increasingly receives the neglect of those in the vanguard of the forward movement of religion today.

The second religious passion of today is the passion for fellowship. The first break from the tyranny of authority was along specialized lines; it was a strike for the right of interpretation of this text or that ceremony. An intellectual protest necessarily divides and subdivides. Luther broke up a compulsory unit. A hundred or more lesser souls caught his inspiration, struck out a fragment of truth and organized men around this splinter of truth. Thus in the United States alone we have our 148 different splinters of divine truth. Men and women are organized. In the freedom of the truth it is estimated that Christianity has developed 350 distinct forms of church organizations, and doubtless the great historic faiths of Asia have equaled or exceeded this schismatic flowering. But most of these schisms were necessitated from the misapprehension of the sources of authority; they were still trying to live up to the outward revelation, to incorporate authority into a truth instead of accepting truth for authority.

But the schismatics have had their day. The sects have become the scandal as well as the imbecility of Christendom. The devout heart is beginning to realize that the thing contended for is not worth the contention, because the things that divide, compared with the things that unite, are unimportant and consequently growing more and more inefficient. The hearts of the devout yearn for a more real comradeship based upon the more fundamental needs of so-

ciety, hence the problem of unification is being discussed in all the denominational conferences.

The question of the pacification of the nations engages the highest thought of the noblest men in all countries. The disarmament of the fortresses of the world and the removal of the theological fences that separate the churches is the high task which the twentieth century faces. The search for justice cannot be realized without a combination of all the good, and the good in all the sects.

The disarmament of the states and the federation of the churches represent, then, the great ethical tasks and spiritual problems of our century.

To accomplish this task will necessitate, as it seems to me, the rehabilitation of the church. There is coming again a high Catholicism that, under the authority of truth, will unite the fragments that fell part in the struggle for truth against authority. The sectarianism that was born out of protest will die from the larger affirmations, which make the protest unnecessary. That conception of religion which made primary the conclusions of the intellect, the generalizations of logic, the dogmatism of the creeds, is giving way to that conception of religion which makes human helpfulness, organized brotherhood, the songs of the soul, the psalms of the heart, fundamental. And this conception will have less and less use for the militant steeple houses that now dissect our communities, or at best they join only in a guerrilla warfare, the several battalions of which miss the inspiration of the line, the encouragement of combination and inspired beloved leadership.

In this larger synthesis, the modern substitutes for the churches, as well as the churches themselves, are convicted of imbecility, for there is a synthesis more inspiring than that of sex, as our women's clubs and men's clubs must surely realize. There is a synthesis more appealing than age lines, trade lines, class lines or culture lines, as all the various organizations on these lines are beginning to realize. Broken and imbecile as the churches are, made such by controversies, competition, credal distrusts and tyrannies, they still stand for a synthesis finer and higher than any realized in the club rooms, the fraternity halls of the land, because at least they stand for the holy synthesis of men, women and children, and the profounder, indefinable hopes and fears of life. You cannot regulate fellowship by ballot, the limits of the deservable by black balls, the boundaries of the desirable cannot be fixed by an election.

So, I look for a rehabilitated church, to the construction of which the denominations are bringing their best, aye, working themselves into the living wall of an organization that will be big enough to hold men of differing views, large enough to include rich, poor, old and young; loving enough to like those who are unlike themselves. The church with all its faults and limitations is still the most venerable, as it is the most august and potent thing in human history. It can never become a question of church or no church in civilization. It must always be a question of how to find a more adequate church. Religion can never be eliminated from the growing soul of man, and man is becoming more and more social; his ideals are becoming more and more incorporated. Morals and religion alike demand increasingly the use of the plural number. We must say we and ours, not I and mine.

I have said that the churches are sick; our schools for the ministry on the decline. All this is a hopeful indication of growth. This diagnosis is encouraging. I am glad that young men and women shun the dogmatic spirit and avoid the profession menaced thereby. I am glad that our colleges teach history and science so well that their students cannot abide the thought of miracle, special revelation, or divine partiality. I am glad that the law of equity is so well understood that justice is apprehended as a fundamental attribute of the spiritual life. I am glad that our men and women are too much absorbed in righting the wrongs that are about them to have time for idle fears of eternal torments as rewards for mortal sins, or of Infinite beatitude won on the strength of finite credulity or lack-luster obedience to ecclesiastical tradition and mandate. I am glad the community is getting so coherent, so conscious of its common life, that it is losing its relish for sectarian pretension and is growing indifferent to credal barriers. I am glad that life is assuming such significance everywhere and always that it grows indifferent to the assumed sanctities of special dates and places, for all this promises the inevitable correlation that is coming. Out of this decadence is to come the larger life, as the chicken from the egg. On every hand there are indications that a church based on the central needs of the community, an institution abolishing denominational and race consciousness, making sabbatical the seven days of the week and scriptural all lasting poetry and companionable the extremes of society, a neighborhood utility, a social tool is coming.

Such a church will win back those who have turned aside into social and intellectual exclusions, hoping thereby to win the grace of living and to extend the boundaries of justice more effectively.

Dr. Arthur Smith, the great missionary to the Chinese, is reported in a recent number of the *Congregationalist* as saying: "There are too many church steeples to the square mile in America and not enough people in them." Sir Thomas More placed few churches in his Utopia, but they were large ones, and the priests that officiated therein were men of exceptional piety, and their hymns breathed the common needs and the universal faith. This Utopian dream is being realized more and more as civilization advances.

I recognize a value in all these side issues and collateral organizations. I admit that their existence is an arraignment of the inadequacy of the church, but their provisional character proves their subordination and the transitory character of most of them. Now, perchance, they more adequately represent the religion that finds its credentials in truth, the ever enlarging truth, than in the creed-bound and sect-limited enclosures called churches, but if they are to continue they must either become the seed or the fertilizers of the soil out of which will spring this newer social center, the civic instrument that will rest upon the two indispensable and fundamental inspirations of the spiritual life, the conditions of religion, of democracy and reverence,—a sense of brotherhood reaching through all ages, sects and classes, haloed by the sense of the All-in-One and the One-in-All, a recognition of the supernal and the eternal.

All souls must tabernacle soon or late in the temple of the reverences. Eliminate the dogma out of your worship as you can; fill it with all that philosophy, poetry, art and wisdom can bring, and the more surely will the heart of man cry out for the living God, the thought of which is fed by the thought of the ages.

The most significant and suggestive contribution to social worship that has yet fallen from an American press is that compiled by a Jewish rabbi, an Episcopal rector and Unitarian minister. This compilation found large store of material at hand in the psalms and

prayers of the ages. It was a fitting contribution of the 19th century to the religious belief of the 20th century.

We all believe in the great church of humanity. Must we not also believe that that great church will more and more successfully house itself, the doors of which house will be wide enough to admit the lowliest, and on that account will be all the more attractive to the highest.

Justice and Fraternity! Towards these all the forward movements in religion today tend, and this tendency is to override, dislodge and dismantle all institutions that rest on the sense of divine partiality, of inherited prerogative, and military prowess. The church will survive, but all churches will not. Democracy and reverence defy sect lines and over-ride denominational boundaries.

THE STUDY TABLE

The Study of Religion

*This volume of 600 pages is intended by its distinguished and painstaking author to serve the purpose of a handbook for those who are beginning the study of the new and interesting subject of Comparative Religion.

The germ of this volume lay in a series of lectures delivered at the University of Chicago by the author upon invitation of the late President Harper. To this subject President Harper gave enthusiastic attention. The author assumes throughout the volume, as he himself says, an attitude of mind that is appreciative rather than critical.

That the systematization of data under this subject has proceeded far enough to justify the term and title "The Science of Comparative Religion," the author makes clear. The definition and scope of the science, together with its methods, occupy the opening chapters and make ready for a most interesting and complete statement of the character and names of leading students in this realm of scholastic work. We are pleased to recognize the mention of several of our own American students and note the tribute paid to their zeal and ability in this great field. The bulk of the book treats of the historical development of Comparative Religion. There is a catalogue of the tangible results of this science already achieved which perhaps is in the author's best spirit and gives him good ground for his persistent optimism. The appendices, more than forty in number, are timely papers and add vastly to the pertinency of the book. There will be accorded this volume a deservedly wide reading.

WM. C. COVERT.

Notes

From Chas. Scribner's Sons I am in receipt of "The Apostolic Age; in the Light of Modern Criticism," by Jas. Hardy Ropes, of Harvard University. The aim of this book is to make the personality and historical reality of Jesus more influential in our current Christianity. Its tone is found in this passage: "As we understand it better, we shall find ourselves more and more convinced that the power and fruitfulness of Christianity springs from the character and person of the Jesus Christ, whom the simple and uncritical reader can learn to know in the Gospels." It is a good wholesome book, and while not largely constructive, it is not out of key with the mighty constructive work being done by recent religious writers. This work is the most hopeful feature of the day. It is building a new Christianity. It will revolutionize the world.

Another volume from Scribner's is "The Philippine Experiences of an American Teacher," by William B. Freer. It is a capital book in every way; altho the author is opposed to granting self-government to the Filipinos at present. There are two sides to this question; but if the facts related here can be entirely relied upon, the author makes a strong case. If the schools are doing what he avows, they will certainly prepare the natives for a large degree of self-rule. Certainly Americans have no special mission on that side of the world.

E. P. POWELL.

*Comparative Religion: Its Genesis and Growth, by Louis Henry Jordan. Charles Scribner's Sons. $3.50.

Books Received

From Little, Brown & Co.

"The Wolverine," by Albert L. Lawrence, $1.50.
"The Monroe Doctrine," by T. B. Edgington, $3 net.
"The Freedom of Life," by Annie Payson Call, $1.25 net.
"Justine Wingate, Ranchman," by John H. Whitson, $1.50.
"Curly," by Roger Pocock, $1.50.
"The Brothers' War," by John C. Read, $2 net.
"The Wood Carver of 'Lympus," by M. E. Waller, $1.50.
"On the Field of Glory," by Henryk Sienkiewicz, $1.50.
"The Boy Captive of Old Deerfield," by Mary P. Wells Smith, $1.25.
"Susan Clegg and Her Friend Mrs. Lathrop," by Anne Warner, $1.
"The Little Book of Life After Death," by Gustav Fechner, $1.
"Prayers in the Senate," by Edward Everett Hale, $1 net.
"The Vision of Elijah Berl," by Frank Lewis Nason, $1.50.

The Fairest Flowers

The jaunty pansy charmeth us
With her coquettish face;
And in your silken stems, O pinks,
What elegance and grace!
Yet lovelier to my mind than these
Are the woodland flowers friendly hands have plucked
A friendly eye to please.

Ah, stately is the lily's cup
And sweet its perfume rare;
And thou, O blushing floral queen,
Red rose, thou are most fair;
And yet, in winsome charm all these above
I count the wild-wood blooms that breathe
Our love to those we love.

I've seen that royal color feast
Thou spread'st, geranium gay;
Your sumptuous robes, ye garden lords,
I know that proud array;
But the flowers that touch our hearts are these
The wilding growths some friend's hands pluck
A loved one's eye to please.

Yes, modest violet, thee we love,
And thee, O columbine,
Spring beauty, bluebell, laurel, fern,
And every clambering vine.
Ay, the flowers in grace all flowers above
Are the wild-wood blooms our dear ones pluck
With thought of those they love.

—*Rev. James T. Bixby, in Christian Register.*

Chicago Institute of Social Science

A TRAINING SCHOOL FOR PHILANTHROPIC AND CIVIC WORK.

The following course of lectures arranged by the director of the Institute of Social Science, Professor Graham Taylor, is printed here not only to acquaint our readers with the splendid opportunities before them whenever they can arrange to attend, but also to reveal to a larger number the character and scope of the splendid work Dr. Taylor is doing in the great cause to which he has consecrated his life. If any man is literally pouring his life blood into philanthropic

service for his fellows, that man is the devoted leader of Chicago Commons.

COURSE I. INSTITUTIONAL WORK AND ADMINISTRATION. Twelve Lectures, Mondays, 4:30 p. m., 51 La Salle Street.

The training for paid and volunteer work in charitable and reformatory institutions, and the general administration of their affairs, will be discussed in this course. As far as practicable, the lectures will be delivered at the institutions under review.

"The Day Nursery," by Mrs. E. C. Dudley, president Chicago Day Nursery Federation.

"The Orphan Asylum and the Placing Out System," by Dr. Hastings H. Hart, Illinois Children's Home and Aid Society.

"The Manual Training School: Its Preoccupying and Preventive Work," by O. J. Milliken, Jewish Training School.

"The Public School as a Neighborhood Center," by Miss Louise Montgomery, University of Chicago Settlement.

"The Parental School," by Thomas H. MacQueary, superintendent.

"The Reformatory for Girls," by Mrs. Ophelia L. Amigh, superintendent of the State Training School for Girls, Geneva.

"The Reform School for Boys," by Frank W. Stahl, superintendent John Worthy School.

"The County Hospital," by Charles J. Happel, warden; and Dr. John P. Colwell, assistant warden.

"The Municipal Lodging House for Men," by James Mullenbach, superintendent.

"The Farm School," by Edward L. Bradley, director of the Allendale Farm School.

"The County Jail," by Dr. Hastings H. Hart.

"The County Poorhouse," by Ernest P. Bicknell.

COURSE II. CHILDREN'S CLUB AND OUTING WORK. Twelve Lectures, Tuesdays, 4:30 p. m., 51 La Salle Street.

"The Value of Child Study to Club Work," by Dr. D. P. MacMillan, Child Study Department Chicago Board of Education.

"The Psychology of Play," by Miss Bertha Payne, School of Education, University of Chicago.

"The Principles of Manual Work for Clubs," by O. J. Milliken, Jewish Training School.

"Home and Club Help for Kindergarten Graduates," by Miss Amalie Hofer, Pestalozzi-Froebel Training School, Chicago Commons.

"Club Work for Boys." Symposium by club leaders.

"Club Work and Games for Girls," Miss Abby Freeman and other leaders.

"Music in Children's Clubs," by Miss Mary A. Sprague, leader of children's choruses.

"Library Work for Children," by Miss M. E. Ahern, president Chicago Library Club.

"Story-Telling," by Mrs. Gudrun Thorne Thomsen, School of Education, University of Chicago.

"Clubs in Relation to the Home and the Church," by Henry F. Burt, Chicago Commons.

"Outing and Camp Work," by J. B. Riddle, Hull House.

"Dependence of Juvenile Court Methods Upon Children's Club and Outing Work," by Henry W. Thurston, chief probation officer.

Practice training in the hand-crafts adapted to children's club work will be furnished by competent instructors at the Chicago Commons manual training room to as many groups each week as may register a large enough membership to warrant the cost of instruction and material.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary,

To whom all contributions for this Department should be sent.

The Congress Meetings

As we go to press letters are coming in from those who have seen announcements of the Congress meetings, and all go to show there will be a large attendance of leaders from different denominations who will make the various sessions next week both notable and potent. The officers and the members of the program committee have arranged a series of meetings that will inaugurate a new era in the splendid history of this organization. Some things have been made manifest in these recent days, which may be fittingly stated here. (1) The number of people who have had an adequate conception of the basis and spirit of the Congress was very small, while the number who were fearful or suspicious was relatively large; and there is reason for this fact. There is a flood of quack nostrums and cure-alls advertised today, not only in the range of physical ills, but in the sphere of ethics and religion as well; the minister who is not on his guard has frequent reason to repent his good nature. Apparently every new organization must be regarded with suspicion until its parentage and fruitage are closely scanned. The honest champion of truth welcomes all sincere inquiries and only objects to a condemnation without a trial. (2) On the other hand, an overwhelming majority of earnest religious people of all denominations are in sympathy with the effort and spirit of the Congress, once its purpose is understood. The writer has therefore come to state our platform in very simple terms, namely, "The coöperation of all 'Seekers after God' unto the establishment of the kingdom of righteousness on the earth." There are few religious people in any church who refuse to coöperate in ethical and moral movements with earnest workers of other faiths, whether Catholic or Protestant, Jew or Gentile, Orthodox or Liberal. The great mass of men and women today will cheerfully fellowship all types of religious faith in the moral crusades demanded by the deepest needs of the hour. This is a great unifying principle which even small minds are slow to antagonize, viz., the coöperation of all in the practical service of all. (3) On every hand there is an increasing demand for this broad fellowship, this practical coöperation. It is the rarest exception to find a man or woman who is doing practical religious work—either in the settlement or the reform movement, in the charity bureau or on the mission field, who does not enthusiastically approve the spirit and purpose of the Congress. Some who are debating dogmas and theories are hesitant, but the lover of men, the follower of Jesus, the soldier on the frontier, the earnest disciple of truth and God, who is giving his life for the kingdom, this man is an enthusiastic believer in the coöperation of all religious forces, and is amazed that anyone who believes in the Fatherhood and Brotherhood that Jesus preached, should hesitate to work with all others who will for the upbuilding of the kingdom of righteousness. (4) The duty of the hour therefore is twofold. (a) To voice the cry of human need and project, as with a searchlight across the heavens, that he who runs may read, the story of human suffering and sin, of weakness and slavery, of unrighteousness and iniquity, that men may hear and heed this mighty challenge to unselfish ministry. (b) And second, to make manifest our purpose to ignore denominational lines even as Jesus did, and work with

all for the sake of all, and to establish our Father's kingdom over all in the wide field of the earth.

We confidently believe the Congress of Religion as at present constituted, overwhelmingly evangelical but yet not exclusive, including adherents from a dozen different denominations (Baptist, Christian, Congregational, Episcopal, Independent, Jewish, Lutheran, Methodist, Presbyterian, Unitarian, United Brethren, Universalist)—we believe this practical, earnest coöperative effort in the name of God, for the establishment of the kingdom of righteousness on the earth, has a splendid future before it. We print elsewhere the latest program for the meetings of the coming week, to which again we cordially invite all interested in righteousness and God.

In many churches besides the few indicated, perhaps a half hundred in and around Chicago, the local ministers will speak on the congress topic next Sunday. It is hoped this united emphasis on "The Greatest Need in Religion Today," will help to make manifest the supreme message of religion and the practical service the church can perform in the world. C. A. O.

At First Christian Church

We quote from the *Chicago Record-Herald* a brief account of the meeting last Sunday evening. On account of the very severe storm, necessarily limiting the attendance, word was telephoned to Dr. Dewhurst releasing him from the engagement. The address of Dr. Willett was not only loyally sympathetic with the Congress movement, but was as inspiring and prophetic as his messages always are. The audience was of splendid quality, and the quantity was evidently greater than one could expect under such enthusiasm of the elements:

SPEAKERS IN CONGRESS OF RELIGION MEETING URGE JOINT WORK.

Necessity for the working in conjunction of all Christian churches, irrespective of doctrinal belief or differences, was emphasized last night at a preliminary meeting of the Congress of Religion in the First Christian Church, Grand boulevard and Forty-seventh street. The congress will hold its twelfth annual convention in Chicago, June 3 to 7.

The speakers last night were Rev. C. A. Osborne, secretary of the congress, who spoke to the topic, "The Congress of Religion," and Professor Herbert L. Willett, of the University of Chicago, who spoke on "The Supreme Need in Religion Today."

"If the Christian people of Chicago would join hands on any one thing—for instance, the closing of the saloons on Sunday—they could accomplish what they wish," said Mr. Osborne.

Professor Willett declared that the "unity of the Christian people" is the great need of the church today.

"We may say what we please about mercantile combinations," he declared, "but they are necessary on grounds of economy. Why should there be combinations of labor and of capital, but not of the Christian churches? Christians should be brought together."

Suggestive Messages

As an indication of the kind of messages being received we quote a few excerpts from private letters. One is on the point of saying "it is surprising how general the expression of sympathy from all denominations"—but then, why should it seem surprising? Is it so wonderful that the children of one Father, whom Jesus called brethren, should be able to coöperate and work together in the interests of righteousness? "Oh, ye of little faith, how long?"—

I hope to be able to attend at least some of the meetings. The matter as presented on the program appeals to me and I am reading the UNITIES with great interest; I wish to thank you for them. Hoping that you will have the largest possible success, I am sincerely yours.—[A United Brethren Pastor.]

I expect to attend some of the sessions of the Congress of Religion held at Chicago Commons, Hull House and Union Park Congregational Church. Am in greatest sympathy with its object.—[Pastor of a prominent Methodist Episcopal Church.]

Sorry that I cannot meet with you. I am in strong sympathy with your work, but am confined too close to my work here to take any active part.—[A Beloit, Wis., Minister.]

I shall attend as many of the sessions as possible. Fine program. Wish I could take it all in.—[A Chicago Baptist Pastor.]

A rarely inspiring meeting and of deep significance is already assured by the program. I regret that I cannot be in attendance.—[McLean, Ill., Pastor.]

I shall be glad to preach on the topic suggested Sunday morning, June 3. I regret the Winnebago District Convention comes next week.—[First Cong. Church, Fond du Lac, Wis.]

I shall be very happy to coöperate in every way in the coming convention of the Congress of Religion. Shall be glad to speak next Sabbath morning.—[A Baptist Pastor.]

First I have heard of all this. Glad to know about it now. Will be present Monday and Wednesday all sessions. Tuesday daytime. Kindly retain my name on the mailing list for future information, etc.—[Des Plaines, Ill., Pastor.]

One of the oldest Congregational ministers in Chicago, I am heartily in sympathy with the movement for larger religious fellowship and will preach—do preach—on the subject as I have opportunity. I shall be glad of the chance to express my thought on the subject at the Congress and hope to be present at most meetings of the Centre. With thanks for your invitation. . . .

I thank you sincerely and am interested in the project and would like to be there. But I am forbidden by a complexity of engagements here that will absorb me on these dates. Best wishes to all.—[Ripon, Wis., Cong'l Pastor.]

BOOKER T. WASHINGTON, president the Tuskegee Normal and Industrial Institute—I write in acknowledgment of your favor of April 30, which is brought to my attention on my return to Tuskegee.

I should count it a privilege to have some part in the series of meetings to be held in Chicago under the auspices of the Congress of Religions next month, but my plans as already outlined for the summer are such as to absolutely prohibit the acceptance of any additional engagements.

Thanking you for the invitation, which I greatly appreciate, and regretting that I am compelled to respond unfavorably, I am.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Michigan Congregationalists and Tri-Union.

Michigan Congregationalists, at their state meeting at Flint, May 15-17, took what may prove to be important action regarding the proposed union with the Methodist Protestants and United Brethren. The general plan of union was cordially endorsed, but various criticisms on the proposed polity were referred to a committee for future action, while as to the declaration of faith it was declared that though it was gladly recognized as an expression of our common faith, yet no creed could be regarded as binding, either on the association or on the churches composing it. The declaration declares, among other things, that "Our bond of union consists in our consent to the teaching of the ancient symbols of the undivided church." Should this be understood as binding the churches to the teaching of these creeds, an effectual check to such a surrender of Congregational principles would seem to have been adopted. Whether this will prove to be a stumbling block in the way of union remains to be seen.

The Jury System in Chicago.

Investigations into the workings of the jury system in Chicago bring the usual result that competent men are almost always too busy, and avoid the duty in every possible way, many securing the connivance of officers of the law or stooping to humiliating frauds. It becomes a question, which has already been seriously mooted in high quarters, whether the time-honored and almost sac-

rosanct jury system has not outlived its usefulness, and might not be replaced by something better. A jury of experts at higher pay who might bring in verdicts which were not unanimous, might prove a possible solution if the plan could be upheld by the Supreme Courts.

The Presbyterian General Assembly.

The Presbyterian General Assembly, which has been in session at Des Moines, has transacted a good deal of business of importance. Most prominent was the final consummation of the union with the Cumberland Presbyterian Church, the last legal obstacle having been removed. The final vote in the assembly lacked but two votes of being unanimous and how easily supposedly grave deliberative bodies may be stampeded may be seen by the uproar caused by these two votes. The Associated Press correspondent declares that at first it was feared that some indignity or even violence might be offered to the dissenting members. The schism between the Cumberland body and the main church dates back nearly a hundred years. It grew largely out of the question of the necessity for an educated ministry, which became critical in a great revival movement. The Cumberland Church has also stood for a less rigid form of Calvinism. Another important transaction was the refusal of the assembly to approve "The Book of Common Worship," prepared by its committee on forms and services. The book, which has many elements of beauty and dignity, was proposed by the committee for approval "for voluntary use in the churches," but the old prejudice against liturgical forms was too great and endorsement by the assembly was entirely refused. It is probable, however, that the book will be largely used, even without this endorsement, among the larger and more progressive churches. The case of Dr. Carter, who publicly declared his disbelief in the Westminster confession of faith, was, we understood, referred to the Nassau presbytery, with instructions to try Dr. Carter for heresy. If the instructions are followed there is trouble ahead; few of the leading Presbyterians differ very much from the sentiments expressed by Dr. Carter, though most of them would probably use less aggressive language. The assembly also voted to demand the expulsion of Senator Smoot, of Utah, from the Senate as a Mormon. The vote would, perhaps, have had more weight if the assembly had not also passed an unanimous resolution forbidding ministers or elders to use tobacco in any form. Such a measure is a mere *brutum fulmen*, and will be ignored by large numbers with entire impunity. There are reported to have been a number of smokers among the leading members of the assembly, who probably conveniently absented themselves while this vote was being taken.

Affairs in Russia.

As these words are written affairs in Russia have reached a crisis which may lead to bloody revolution. As was anticipated, the Czar has refused to accede to the requests of the Douma, which were indeed far-reaching, and a deadlock seems inevitable. His principal refusals have been the expropriation of crown lands, the abolition of the Council of the Empire, or upper house of the Russian parliament, and a general amnesty to political prisoners. It was at first announced that only terrorists, who had been convicted of assault or murder, would be excepted from amnesty, but later it was reported the carrying out of the release of prisoners would be left in the hands of the police. This would make a farce of the whole transaction. In fact, in making such a provision the Czar seems to have put himself once more into the hands of the reactionaries. But these are now in far less advantageous position than before. By calling the Douma into existence the Czar has given the liberal movement weapons of tremendous import. It has now a means of self-expression, an organization and a semblance of legality, even should it proceed to revolutionary measures. If the Douma should refuse to be dissolved at the will of the Czar and issue decrees in opposition to him, many an official and perhaps many bodies of troops, who would obey the orders of the only constituted authorities in the person of the Czar, would very likely throw in their lot with the new authority, which really represents the Russian people, when a self-constituted committee would secure little or no following. It was the Long Parliament that made resistance to Charles the First effective, the Congress which organized our revolution and the Estates which centralized that of France.

Foul Trade Regulations.

Each week brings its quota of revelations, through governmental agencies, of wrong-doing of the grossest and meanest character on the part of railroads and great industrial corporations, corroborating and reinforcing the misnamed "muck rakers." In the investigation held at Cleveland, agents of the Standard Oil Company have told of their instructions to ruin every competitor by foul means of every kind. The company even made use of its own unpopularity as an asset, spreading false rumors that a certain independent company was allied with it in order to ruin the latter's business. Testimony was also given by those who have struggled against the huge concern of the various foul means, now almost universally familiar, by which they have been opposed and often ruined. Another side of foul trade was revealed in the investigation of the Pennsylvania railroad, where employees and officials acknowledged the receipt of sums, large and small, from coal companies as bribes for favors in the distribution of cars and the like. The secretary to the president of the road acknowledged the receipt of stock valued at over $300,000, for which no consideration was given. The secretary declared that his receipt of these gifts was known to the president of the railroad and implied no wrong-doing on his part. The coal company in question has among its chief officers a brother and a son of the president of the road, so that his knowledge of the transaction is quite probable, but instead of excusing the secretary this tends to throw the blame on the president. The latter is on his way home from Europe and will probably be examined or make some declaration concerning these charges. The Pennsylvania has been known as the best managed road in the country, and there is a general wonder as to what the other roads will show if this comes from the best.

The Rate Bill in Congress.

The tension created in Congress by the railroad rate bill was illustrated by an uproar in the House over a charge that Chairman Hepburn, of the conferees with the Senate, was prepared to concede the exclusion of sleeping car and express companies from the bill. These companies are said to be making desperate efforts to secure such exclusion, but the making of this charge will probably defeat such efforts, even if it had not been otherwise impossible. Any man known to have been concerned in such obvious injustice would be marked for life.

A Significant Circular.

A significant circular is being distributed by a well-known patent medicine firm. It contains a frank acknowledgment that its principal medicines in liquid form contain eighteen per cent of alcohol, but claims that the dose is so small that the amount of alcohol is insignificant. It admits, also, that the woman whose name has been the chief means of advertising the remedies and to whom patients have been invited to write accounts of their ailments, has been dead for twenty-five years, but justifies the action on the ground that people have been invited to write to Mrs. Blank and that her daughter-in-law and other female assistants have supplied her place. Whether this justification is sufficient is left to the readers of UNITY. One thing, however, is sure, the charges made against this kind of business have been felt and by that most sensitive annunciator, the pocket-book nerve.

"Caveat Emptor."

The old rule of law expressed in the two words "caveat emptor" has received an important modification at the hands of the Missouri Supreme Court, which declares that "representation made with a design to cheat is felony." This has always been good law.

Chicago Packing Houses.

Threats of exposure of unhealthy and filthy conditions in the Chicago stock yards and packing houses may induce the great packers to make no opposition to the passage of a rigid inspection bill, which will prevent all danger of contamination in future. The packers declare, and apparently with truth, that whatever abuses may have existed have been confined to a few unimportant firms doing business in old and out-of-date buildings. But our food supply should be above suspicion.

Senator Burton.

The United States Supreme Court has affirmed the prison sentence and fine on United States Senator Burton, of Kansas. It has, however, as is frequently done, granted him leave to ask for a rehearing inside of sixty days. The rehearing will probably be refused if asked for, but meanwhile he remains out on bail and has not resigned from the Senate, which will probably be forced to expel him next December, for, according to the decision in this case, not even the law which disqualifies a man so convicted from holding office under the government can deprive a senator of his office, since the court holds that a senator is not an officer of the federal government, but a personal representative of his state. The offense of which Senator Burton stands convicted is that of accepting a fee for practicing before the postoffice department. The plain English of this seemingly inoffensive act is that he accepted a bribe of $500 to use his senatorial influence to prevent the issuing of a fraud order from the postoffice department against a concern known as the Rialto Grain & Securities Company. Senator Burton's defense from the beginning has been merely technical and his general conduct has shown an entire lack of a sense of shame.

T. D. B.

THE HOME

Helps to High Living

SUN.—Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

MON.—Remember thy Creator in the days of thy youth.

TUES.—Whatsoever thy hand findeth to do, do it with thy might.

WED.—I know that there is nothing better for them than to rejoice, and to do good so long as they live.

THURS.—Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?

FRI.—He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity.

SAT.—Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.

—*Ecclesiastes.*

Almost Beyond Endurance

I ain't a-goin' to cry no more, no more!
I've got ear-ache an' Ma can't make
To quit a-tall;
An' Carlo bite my rubber ball
An' puncture it; an' Sis she take
An' poke my knife down through the stable floor
And loosed it—blame it all!
But I ain't goin' to cry no more, no more !

An' Aunt Mame *wrote* she's comin', an' she *can't*—
Folks is come *there*! An' I don't care
She *is* my Aunt!
An' my eyes stings; an' I'm
Just coughin' all the time,
An' hurts me so, an' when my side's so sore
Grandpa felt where, an' he
Says "Mayby it's *pleurisy!*"
But I ain't goin' to cry no more, no more!

An' I clumbed up an' nen falled off the fence,
An' Herbert he ist laugh at me!
An' my fi' cents
It sticked in my tin bank, an' I ist tore
Purt-nigh my thumbnail off, a-tryin' to git
It out—nen *smash* it!—An' it's in there yet.
But I ain't goin' to cry no more, no more!

Oo! I'm so wicked! An' my breath's so *bad*—
Ist like I run an' don't res' none
But ist run on when I ought to not;
Yes, an' my chin
An' lips 's all warpy, an' teeth 's so fast,
An' 's a place in my throat I can't swaller past—
An' they all hurt so!—
An' Oh, my Oh!
I'm *a-startin'* agin, but I *won't*, fer shore!—
I ist ain't goin' to cry no more, no more!

—*James Whitcomb Riley.*

The Roman Cena At Lewis Institute

On the last anniversary of the *Ludi Plebei* the Classical Club of Lewis Institute entertained about one hundred and twenty-five guests at a Roman dinner. At a quarter to seven the tricliniarch announced "cena parata," and to the music of the harp the procession moved into the dining-room, being warned by a slave stationed at the door to enter "dextro pede."

The scene inside was one not soon to be forgotten. The yellow light of dozens of Roman lamps and candelabra flickered softly along the bare surface of the tables and over the groups of slaves, who, clad in the simple Greek chiton, stood as impassively in their places as the statues that were half concealed among the palms. The tables were arranged in three hollow squares, from which one side was omitted, with a serving-table in the center of each. Instead of reclining on couches, however, the guests sat around the outside of the square. Amid ferns and red roses strewn loosely over the tables stood papier-maché donkeys, bearing panniers of olives and radishes, which recalled the bronze ass at Trimalchio's feast. The menu cards, in Latin, done by hand in the capitals of the early Empire, were naturally among the objects of greatest interest.

When all were seated, the slaves, bearing silver pitchers and towels, poured water over the hands of the guests, after which two little pages filled the drinking-glasses. The dinner itself was served with a deliberation and dignity which surprised even those who had planned it all. After the *gustatio,* consisting of *lactuca, capitata, radices, ova, tomacula, intuba, olivae,* etc., the dishes were removed, the tables rubbed, and to the sound of the harp the slaves brought in bowls of *mulsum,* made, save for the fermentation, as the Romans made it, of grape juice and honey.

As the slaves now retired, accompanied by the *structores* and tricliniarch, all awaited with great curiosity the *pièce de résistance* of the dinner, *aper Umber.* Finally the two pages entered, blowing trumpets, and behind them, each bearing on his head a platter with a roasted pig of twenty pounds, came the three *structores,* followed by all the retinue, two by two. After the procession had passed around the entire dining-room, one of the pigs was deposited on each of the serving tables. The carving was done with an attempted imitation of the fantastic pantomime recorded of ancient *structores.*

When the dinner proper was at an end, and the dishes had been removed, the pages entered with chaplets of grape leaves strung the length of their arms. The *structor* at each table removed the needed number and, assisted by his subordinates, proceeded to crown the guests under his charge. Then the Caecuban appeared in great bowls, and the *magister bibendi* at each table arose, crowned the *crater* with a smilax wreath, and poured a libation from the *patera.* Now the feast of wit began also. Accompanied by the harp, a quartette of girls in Greek gowns sang two settings of the first Pythian Ode of Pindar, and the Hymn to Calliope, while another young woman recited in Latin Horace's "Vides ut alta stet nive candida." Then four brief addresses by representative professional men, on appropriate subjects, brought the evening to a close.—*J. R. N., in The Classical Journal.*

Place Boys on Their Honor

The fact that human nature is much the same throughout the world, even in boydom, has been recently demonstrated by one of our progressive probation officers who adopted Judge Lindsey's plan of honor and permitted a juvenile offender to carry his own commitment papers to a local institution. Although the boy had been in the John Worthy school several times and is only 13 years of age, he was given his carfare with directions which he did not violate.

Another probation officer had a similar boy whom he was directed to seize by force and commit to an institution for the fourth time. The officer had the boy come to his house, and appealing to his honor, the boy was induced to come to the Juvenile Court and await his further disposition. This boy also was true to his promise.

It is interesting to note what can be done along this line, even in a large city like Chicago.—*Coöperation.*

Life is not so short but that there is always time enough for courtesy.—*Emerson.*

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
Entered at Chicago, Ill., Postoffice as Second Class Matter

$2.00 PER ANNUM

EDITORS: JENKIN LLOYD JONES, WILLIAM KENT
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THE FIELD

"The World is my Country, to do good is my Religion."

A CONGRESS BROADSIDE.

SUNDAY, JUNE 3.—Speakers in pulpits as follows, usually at 8 p. m. All other pastors who will are invited to preach on some phase of the topic: "The Greatest Need in Religion Today."

AUSTIN CHRISTIAN CHURCH (Disciples of Christ).

Rev. George Campbell, Minister.

BETHANY CONGREGATIONAL CHURCH (West Superior and North Lincoln).

Rev. Jesse Kolmos, Minister.
Prof. O. C. Grauer.

CHICAGO LAWN CONGREGATIONAL CHURCH. (At 10:30 a. m.)

Rev. Alexander Monroe, Minister.
Rev. Hiram W. Thomas, D. D.

HYDE PARK BAPTIST CHURCH.

Rev. John L. Jackson, D. D., Minister.
Prof. A. W. Small, D. D., Rev. F. E. Dewhurst, D. D.

LEAVITT STREET CONGREGATIONAL CHURCH.

Rev. Roy B. Guild, Minister.
Rev. H. W. Thomas, D. D.

LINCOLN PARK CONGREGATIONAL CHURCH.

Rev. David Beaton, D. D., Minister.
Miss Mary McDowell. Rev. Edward S. Ames, Ph. D.

NORMAL PARK PRESBYTERIAN CHURCH.

Rev. J. A. Rondthaler, Minister.
Rev. Fred V. Hawley, Rev. C. A. Osborne.

OAK PARK SECOND CONGREGATIONAL CHURCH. (At 5 p. m.)

Rev. Sidney Strong, D. D., Minister.
Rev. Hastings H. Hart, D. D., Rev. Jenkin Lloyd Jones.

PARK RIDGE CONGREGATIONAL CHURCH.

Rev. Charles J. Sage, Minister.
Rev. Joseph Stolz, D. D.

SIXTH PRESBYTERIAN CHURCH (Thirty-sixth and Vincennes).

Rev. W. P. Merrill, D. D., Minister.
Rev. F. W. Gunsaulus, D. D.

TENTH PRESBYTERIAN CHURCH (Forty-sixth and Emerald Avenue.)

Rev. F. N. Riale, Minister.
Rev. W. H. Pulsford, D. D.

UNION PARK CONGREGATIONAL CHURCH (Ashland and Washington Avenues).

Rev. F. N. White, D. D., Minister.
Prof. Edward A. Steiner, D. D., Rev. Jenkin Lloyd Jones.

WARREN AVENUE CONGREGATIONAL CHURCH (Cor. Albany Avenue).

Rev. Frank G. Smith, D. D., Minister.
Rev. Benj. F. Aldrich, Aurora, Ill.

WINNETKA CONGREGATIONAL CHURCH. (At 4:45 P. M)

Rev. B. S. Winchester, Minister.
Rev. F. N. White, D. D.

Foreign Notes

"SHOULD AULD ACQUAINTANCE BE FORGOT?"—With all the world sending its sympathy to San Francisco and the other stricken cities of the Pacific coast, Americans cannot long remain so self-absorbed as to forget the wrongs, sorrow, suffering and need in the world elsewhere. So last week I gave you the moving appeal of the Russian women. To-day let bits of personal correspondence give glimpses of persons and causes that have interested us before.

John Fretwell sends the translation of some interesting items concerning the clerical persecution of Professor Thomas Garrigue Masaryk, the well-known sociologist of the Bohemian University at Prague. The fullest account is from the *Evangelische Kirchenzeitung*, published March 1 at Bielitz, in Austrian Silesia.

"A Jewish teacher named Juda, of Prossnitz in Moravia, in an essay on the pictures of the Czechish artist Kupka, published the following remarks, which are more intelligible in a country where clericalism shows religion in its most hideous form than here in America. 'No matter whether religion was represented in Jehovah as a revengeful tyrant, in Allah as drinking the blood of Christians, or in the peculiar representation of Christ which we owe to the vatican, human religion has become a trade, a means of money making.'

"He who can write in this way has never learned from history the blessings of religion, or the sincerity and power of its confessors. The Moravian Romanist clericals immediately started a crusade against Juda, and Professor Masaryk of Prague defended in his paper 'Cas' (the Times) the right of free speech.

"In a public meeting at Prague he proposed a complete severance of the relations between church and state in school matters, leaving, as in the United States, secular education to the state, religious education to teachers selected by the children's parents.

"He used the following expressions: 'All thinking persons have done with Catholicism. Catholicism is clericalism. We must see that the teaching of religion is done outside of the school. The Roman catechist in the schools of to-day is simply an informer, paid by the government. I do not attack religion, but the degraded feature of it, which needs the protection of the state. What kind of a God is He who needs such protection?'

"Here the police agents stopped the meeting and Professor Masaryk was arraigned before the Prague courts as a disturber of religious peace.

"Since Masaryk saved the Jew Hilsner from the charge of ritual murder the clericals have been seeking an opportunity of revenge, and they went so far as to get up a petition from the 'Czechish mothers' asking the Austrian emperor to dismiss him from the university. Now 259 Czechish catechists have commenced separate action against him for libel on the ground of the above quoted words, so as to ruin him by the heavy costs of defending himself against this immense number of charges.

"But this is not all. As the 'Cas' of Feb. 21, writes Pastor Dusek of Kolin, Bohemia, has also been brought before the courts as a disturber of religious peace, for some expressions he is said to have used in a confidential meeting, but the real reason is that he is a

Program of Congress Meetings

MONDAY, JUNE 4, AT ABRAHAM LINCOLN CENTER.

11:30 a. m. Reception and Inspection of the Centre.
12:30 p. m. Lunch in Emerson Hall.
1:45 p. m. Greetings—Rev. H. W. Thomas, D. D., President of the Congress.
2:00 p. m. THE CHURCH OF TODAY AND ITS MISSION.
(a) Weaknesses—Mr. Louis W. Post, Editor *Public*.
(b) Opportunities—Rev. W. P. Merrill, D. D., Sixth Presbyterian Church.
(c) Discussion opened by Rev. P. M. Snyder, D. D., Rockford, Ill.

4:30 p. m. CONDITIONS OF WOMAN AND CHILD LABOR.
Miss Anna Nicolls, of Neighborhood House, and some labor leaders.

6:00 p. m. Supper in Emerson Hall.

LINCOLN CENTRE AUDITORIUM.
Rev. John Farille, D. D., Peoria, Presiding.

7:45 p. m. THE MISSION OF ORGANIZED RELIGION TODAY.
Rev. Z. B. Phillips, D. D., Trinity Church, Chicago.
Prof. Edward A. Steiner, D. D., Iowa College.
Rev. R. W. McLaughlin, D. D., First Congregational Church, Grand Rapids, Mich.

TUESDAY, JUNE 5, SOCIAL PROBLEMS.

9:30 a. m. AT CHICAGO COMMONS, Grand Avenue and Morgan Street.
The Social Opportunity of the Church—Professor Graham Taylor, D. D.

11:30 a. m. AT HULL HOUSE, 335 South Halsted Street.
The Returns from Settlement Work—Miss Jane Addams.

12:30 p. m. Lunch at Hull House Commons.

2:00 p. m. AT UNION PARK CONGREGATIONAL CHURCH.
(a) The Tenement—Mr. Charles Ball (former Tenement House Inspector, New York City).
(b) The Neighborhood—Miss Mary McDowell (Head of University Settlement).
Discussion opened by Mrs. Harriet Van de Vaart (Head of Neighborhood House).
(a)
(b)
(c) Wealth and Socialism—William Kent, Chicago.
(d) Work for Poisoners—Rev. Emory F. Lyon, D. D.
(e) Child helping—Rev. Hastings H. Hart, D. D.
(f) Training for Social Service—Graham Taylor, D. D.

7:45 p. m. UNION PARK CHURCH.
Jenkin Lloyd Jones, Presiding.
(a) Ethics of the Labor Union—Mr. Luke Grant, Labor Editor *Record-Herald*.
(b) The Rights and Perils of Capital—T. K. Webster, Pres. Webster Manufacturing Company.
(c) The Church and the Labor Problem—Rev. Charles L. Stelzle, Presbyterian Labor Missionary.
(d) The Juvenile Court—Judge Julian H. Mack.

WEDNESDAY, JUNE 6.

9:30 a. m. UNIVERSITY CONGREGATIONAL CHURCH.
Rev. J. L. Jackson, D. D., Chicago, Presiding.
(a) Teaching the New Bible—Rev. B. S. Winchester, Congregational Church, Winnetka.
(b) The College Man and the Church—Rev. E. G. Updike, D. D.
(c) Discussion opened by Prof. J. A. Blaisdell, Beloit, Wis.

12:30 p. m. Lunch at University Commons.

1:45 p. m. HASKELL HALL, UNIVERSITY OF CHICAGO.
Rev. Edward S. Ames, Ph. D., Presiding.
(a) The New Theism—Rev. Carl S. Patton, Ann Arbor, Mich.
(b) The Modern Conception of God—Prof. George B. Foster, University of Chicago.
(c) The Critical Point in Theology Today—Prof. Gerald Birney Smith, University of Chicago.
(d) Discussion opened by Rev. B. F. Aldrich, Aurora.

5:00 p. m. Inspection of "Davis Square," University Settlement.
6:00 p. m. Tea Served at Settlement House—Miss Mary McDowell, Head.
8:00 p. m. AT FORTY-FIRST STREET PRESBYTERIAN CHURCH (Corner Firty-first and Grand Boulevard). Topic: RELIGION FOR THE WORLD.
Rev. R. C. Denison, First Congregational Church, Janesville, Wis.
Rev. E. G. Updike, D. D., First Congregational Church, Madison, Wis., and other speakers.

THURSDAY, JUNE 7, AT LINCOLN CENTRE.
Annual Business Meeting.
Reports of Officers and Committees.
Elections.
Plans for Campaign.

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

UNITY PUBLISHING COMPANY.

The Old Guard

We are in receipt of a letter inclosing two dollars to renew subscription to UNITY, with the statement:

"I have taken Unity since it was started."
G. KARNER, Quincy, Ill.

Inquiry of our Senior Editor elicits the fact that there are not a few included in this list. We should like to publish the names of those who have subscribed for this paper for *over 28 years.* Will our friends kindly send us the names of this *Old Guard* of our Leader?

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political adherent of Professor Masaryk."

The editor of the *Kirchenzeitung* says of these attacks: "As a matter of course, we are opposed to Juda's ideas, though we can understand them in view of the people among whom he lives. But we take his part when his clerical opponents try to ruin him on account of his opinions. We can speak more confidently about Masaryk. He has a vigorous religion of personal experience, which pervades all his life and actions. To attack him as a disturber of religious peace is only the beginning of the clerical war as against liberty of conscience. The enemy of Masaryk, Dusek and Juda is also the enemy of the Evangelical church, hence we must learn very soon to make common cause with them."

Later advices report that Professor Masaryk was acquitted on the trial of the first case of the catechists.

The notorious Hilsner case, which created so much excitement a few years ago—largely because Professor Masaryk and several other men risked position, influence and almost life itself in Hilsner's defense, purely from a sense of justice—will not down. Mr. Fretwell writes: "I have just received from Berlin a new study of the celebrated Hilsner case, by Dr. Nussbaum of Berlin, in which the innocence of the Jew Hilsner, though the man is still in prison on the charge of ritual murder, at Polna, in Bohemia, in 1899, is fairly demonstrated. I do not think, however, that the government will permit a third trial."

In the same letter is the following timely suggestion in regard to San Francisco: "I find that some people who have lost all they had in San Francisco, but still have valuable libraries in their country houses, are now forced to offer these libraries for sale. If it could only be arranged that a subscription be started to present San Francisco with books for a new public library, and that such books as these unfortunate people have for sale, in so far as they are suitable for the library, be purchased with the money collected, a double purpose would be served: the books would be bought more cheaply than they could be in the usual way of trade and the owners would be supplied with money for their most pressing needs. The country has acted splendidly in regard to the material wants of the people; I wish we could do the same for the future intellectual needs of the city."

From South Africa come some most interesting little photographs of Miss Hobhouse's industrial schools at Philippolis and Langlaate, showing the girls at their looms and spinning wheels. The accompanying letter shows constant progress in the good work. Under date of March 11 Miss Hobhouse writes: "We have received two consignments of spun yarn from Pietersburg, where our pupil, Hester Stauss, is established as teacher of spinning. It was very fairly done for beginners, dyed from three different colors found locally in the bush veld. The yarn was a great help to us here, as we have not time to keep up our own supply. One of the girls has woven a tapestry reversible mat entirely of this wool, using the three colors. Pietersburg wants to buy this to keep as its very first production, but I shall send it to the Johannesburg exhibition first. Hester writes cheerfully of her school; the first batch of six pupils is gone back to the country and she has begun teaching a second edition.

One girl is making a set of crib

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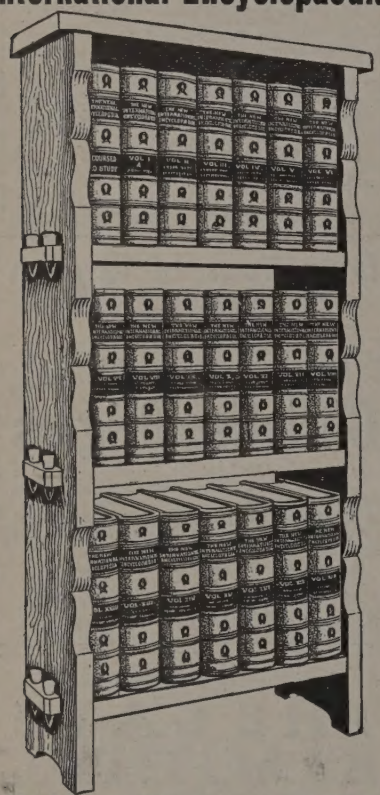

—The Editors-in-Chief are Daniel Colt Gilman, L. L. D., President of Johns Hopkins University (1876-1901), afterwards President of the Carnegie Institution of Washington; Harry Thurston Peck, Ph. D., L. H. D., Professor in Columbia University, and Frank Moore Colby, M. A., late Professor in New York University, assisted by over three hundred scholars as assistants.
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Commandant Malan called this week from Standerton and was delighted with the work. He promised me a bale of merino, and as he shears but once a year his wool is ten inches long, not one and a half inch, as most we deal with. Moreover he does not *kraal* his sheep, so that the wool is clean; this is an important point where, as with us, water is so scarce. And yet lately we have had deluges of rain, but it rains so tremendously and washes all before it, and there is nothing to store it in. I wish I had money for an unlimited number of tanks! Our one tank at Philippolis is worth its weight in gold, and we use it incessantly. Miss Picard reports it is now nearly empty; they have had but little rain, only a few deluges, every drop of which ought to have been saved, but could not be."

Commenting on these items from Miss Hobhouse's latest letter her devoted supporter, Mme. Degli Asinelli, writes: "You see how many are her difficulties; still she goes on with untiring courage, and I am convinced that she will be successful all through her noble efforts. With us it becomes a difficult thing to collect funds; the recent catastrophe, the great misery prevailing everywhere, absorb huge sums. It is only natural, still I am grieved for our work. I have on hand 498 francs and no promises; never has a monthly donation been so modest. Still I go on sowing the seed and I am very hopeful notwithstanding the present state of my '*caisse des Boers.*'" In another letter the same friend writes: "We have been appalled by the San Francisco disaster; first we could not believe the statements put into our dailies, but very soon we had to believe, and even had to learn more frightful details still. At the same time you are a wonderful nation; there has been such a manifestation of sympathy and helpfulness throughout your country that our hearts are cheered by the knowledge of such widespread, unlimited and spontaneous charity."

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